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Research Article

PUNISHMENT AND VIOLENCE IN EDUCATION DURING THE LAST CENTURY OF THE OTTOMAN EMPIRE AND THE EARLY YEARS OF THE REPUBLIC

Rezzan AKÇATEPE *

* Lect. Acıbadem Mehmet Ali Aydınlar University, Department of Atatürk's Principles and History of Turkish Revolution, TURKEY, e-mail: akrezzan@gmail.com
ORCID ID: <https://orcid.org/0000-0003-2285-8449>

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ABSTRACT

The aim of this study is to examine the punishment and violence-based practices applied to the students in the last century of the Ottoman Empire and in the early years of the Republic and to present the information on the subject based on the sources. It is insufficient to understand the discipline and practices of Ottoman educational institutions only with regulations and instructions. Therefore, we have benefited from memories, school memories and autobiographies which are important in educational history studies. In addition to these, we frequently included the publications of our researchers historians who studied the last century of the Ottoman Empire, and in light of these, we tried to analyze the case of punishment and violence in education in the last century of the Ottoman Empire and in the early years of the Republic.

Keywords: Ottoman Empire, education, modernization, punishment, violence

1. INTRODUCTION

During the Classical Period of the Ottoman Empire, education was carried out by the madrasa and Enderun (a special school in the Ottoman palace). After the 18th century, with the inevitable effect of industrialization and modernization, new practices and rules began to be introduced in education as in many areas. By the 19th century, the Ottoman Empire had decided to open new modern schools next to traditional educational institutions. First, military schools, then Rüştiye (Ottoman junior high school), İdadi Schools (Ottoman High School) and Darülfünun (Ottoman university) were opened. As a requirement of this modernization and innovation, the rights and responsibilities of children have passed into national and international texts. However, in addition to these written rules for a long time, more traditional, regional and instructor-related practices also remain in place. This is because in 19th century, in addition to

the newly opened educational institutions and practices in the century, it was still the preserve of traditional institutions and practices. In other words, the Ottoman education system continued to coexist with the old and the new in the 19th century. Prof. Dr. Mustafa Gündüz Cevdet Pasha explains as follows: 'as a natural result of trying to do new things with old materials' is the inability of the educators to internalize the methods of contemporary pedagogy. (Gündüz, 2018, p.44)

This modern and traditional struggle in education continued in this way until the Republican period. This is why it is possible that when studying the last century of the Ottoman Empire, it is possible to encounter different types of education and punishment practices according to schools, regions and teachers.

The first formal education institution of the modern period opened in 1838 was Rüştiye (Ottoman Junior High School). In 1846, the Assembly of Maarif Umumiye (The Ministry of Education in Ottoman Empire) was established and education regulations began to be made and an education regulation was published on 8 April 1847, and this regulation was the first in the modern sense to have regulations for discipline and punishment in the school. The most remarkable article of the instruction is the prohibition of falaka (falanga) and beating because it is not in the religion. (Akyüz, April 1847 Instruction)

From this point on, it is observed that in this regulation in 1847, all kinds of punishment based on physical violence, especially falaka (falanga), were banned on paper in all schools. This was followed by the Rüştiye's (Ottoman Junior High School) regulations, and in them strict rules were imposed on the methods of beatings, violence and falaka (falanga).

The Edict of Islahat, published in 1856, introduced new regulations in many areas as well as new structures in the field of Education. There was a need to have a minister of Education in the parliament. In line with this decision, the "Ministry of Education" (Maarif-i Umumiye Nezareti) was established on 17 March 1857 and became the first educational organization at the ministerial level. The First Minister of Education was Abdurrahman Sami Pasha (1857-1861) and the first undersecretary was the scholar Hayrullah Efendi. A directive (instruction) on the duties of the ministry was drawn up on 3 March 1861, four years after its establishment. After this date, with the 65th Article of the Mekatib-i Rushdiye Nizamname-i Internal Medicine dated 21.09.1870: slapping, smacking and other similar punishments are strictly prohibited. (Erdoğan, 2000; MEB, 2001; Türk, 2003).

The first comprehensive text regulating education in Turkish educational history is the Maarif-i Umumiye Nizamnamesi (General Education Charter) of 1 September 1869, which was prepared under the leadership of Minister of Education Saffet Pasha. This regulation and inspection and evaluation guidelines (Education, Educational Administration, school level, determination of training grants, teacher training and placement, and include topics such as the provincial organization and examination systems (Aslan, 1991; Akyüz, 1994; Başaran, 1994; MEB, 2001; Nafi, 2002; Türk, 2003).

In education, the subject of punishment in the pedagogical sense Sati Bey addressed before all constitutional educators. In his work titled 'Fenn-i Education', he made narratives about how criminal practices in schools would be. Here, he says, 'committing harassments, repeated tactics and punishment in short any acts that would destroy their self-esteem should be avoided' (M.Satı, 2017)

2. PUNISHMENT IN EDUCATION AND FALAKA (FALANGA)

The most common methods of punishment and violence in educational institutions were the punishment of Falaka (falanga) or Stick. When the recollections of the classical period are examined, it is seen that many of them mentioned about Falaka (falanga). Besides the literati

who wrote books on Falaka, such as Ömer Seyfettin, autobiographies also have important ulamas (scholars in Ottoman Empire) of the period referring to falaka. With Falaka, there are different types of first-hand sources and authors which convey the practices involving violence and punishment in the education system. These are Ahmet Rasim, Kazim Karabekir, Hasan Ali Yücel, Yusuf Akçura, Ismail Hakkı Tonguç and Talip Apaydın.

AHMET RASIM

Ahmet Rasim was a writer who gave plenty of room for punishments in schools with his work Falaka, published in 1927. Ahmet Rasim mentioned the local schools he studied in his work and described the practices he experienced in all of them, he also stated that these practices are usually not carried out by rules but by arbitrary practices of teachers. In describing this, he mentions falaka as well as the types of falaka.

Ahmet Rasim tells about the types of falaka (falanga) as follows: 'zincirli falaka (falanga by using chain) refers to 'the divan gauntlet', which means official punishment in the middle of everyone and is performed in the divanhane (the big yard in Ottoman place), as a beating that was eye daunting. To him, this beating is an official beating. Ahmet Rasim depicts the falaka performed by two different neighborhood schools as follows: [student] "I would not do it again, I thought I would fall down onto my knees. However, because I looked with receptive eyes, there was quite a violent difference between this stick hitting and the stick hitting of Hafiz Paşa Mektebi (school) teacher. So, it's not cutthroat, he was beating to frighten. There was another kind of falaka, where the little ones who deserved the beating would accumulate, split into one side, and then the falaka would be given a position in such a way that one foot would fall down and take the ready position in a stroke. It was called the 'Collaboration of hands' as well as the 'Collaboration of feet'. (Ahmad Rasim. Falaka, Ankara; MEB Yay. 1969)

KAZIM KARABEKİR

Kazım Karabekir's memoirs at Madinah sibyan (elementary) school and rüştiye (junior high) in falaka (falagna) are important autobiographies about violence and punishment methods. Karabekir tells that 'falaka is ready' for who does not know the answer correctly during lesson and they watch falaka several times a day: 'all the children would fight each other to hold the two ends of falaka. Those who had a grudge against each other would inflict pain on the beaten person by bending falaka too much, and then they would fight verbally or fist fight at the first opportunity.' In the same work Karabekir, for the neighborhood school in Medina 'beatings were very abundant. Falaka and random sticks would be used, here teachers beat the children until they beat their rage ' says. (Kazim Karabekir. Hayatım, Yapi Kredi Yay. Istanbul 2008)

HASAN ALİ YÜCEL

Hasan Ali Yücel's educational memoirs (autobiographies) are very varied periodically. Yücel, who was educated in different schools from time to time as a regional and educational content, wrote these memoirs and even wrote his memoirs in separate works when he started teaching and then became principal of Maarif (Ministry of Education). In this context, Yücel's memoirs are the first hand source and even the Maarif Congress records are recorded as historical documents.

In most of his autobiographies and journal articles, Yücel, sent to the Laleli Yolgeçen Sibyan (Elementary) School at the age of 4 mentions his memories here and his teacher Ismail Efendi. Yücel, who speaks highly of him, learns not only how to read and write from him but also teaches the servants and adopted child at home to write. In his memoirs, Yücel said, 'My Teacher Ismail Efendi was a very serious but very decent man, forget about beating children, neither would not he say a heavy harsh word, nor would he even address them in a loud and

angry voice. Many of the children (Elif üstün'e) were repeating and counting in their places when the softness of our teacher was also related to the disability and the terrible nature of the learning procedure at the time. (Yücel, İlk Hocalığım, p.7-8, Taha Toros Arşivi)

Yücel then goes to Topkapı Taş Mektep. He mentions this place in his memoirs up to Mekteb-i Osmani (High School of Ottoman Empire). Hasan Ali Yücel's memoirs," children climbing the trees in the garden were being hit twice on the right and twice on the left palm with a stick when they come down. 'Because the teacher was very angry and did not calm down; he gave everyone in the class 'one foot' punishment,' he tells. (Yucel, 1992, p.76)

YUSUF AKÇURA

Yusuf Akçura, in his article, 'Emel and Ideal', describes the inadequacy of the İptidaiye (primary schools) in Istanbul in all dimensions: 'Hocaefendi does not even come to school, teacher's son or nephew or Hafız Efendi comes to school from time to time with his solid and painful stick' he says. '... Hafız Efendi is the scariest face of the school. The weeks of preparation for the teacher to soften his anger are presented to him before he goes to listen to the parts of Qur'an. When the teacher, the foreman, Hafız Efendi are not at school, it is a total chaos. Parts of Qur'an fly in the air, cushions are thrown like cannonballs from one desk to another. The words that children aged seven or eight should never hear are shouted. Overall, nothing is taught at the local school. (Akçuraoğlu. 1912, p.265-268)

3. ENLIGHTENMENT IN THE REIGN OF ABDULHAMID II

As in many areas of the reign of Abdulhamid II, education has an important place in the field of new regulations, modern-style schools and practices. From this period, in the Ottoman education system under the leadership of I.Gaspirali, "Usul-ü Cedid (Modern Rules)" movements and discussion began. I.Gaspirali, in his articles "The fall of a nation and the disappearance of a nation comes from lack of schooling" he said. This movement, which first started in the Ottoman rüştiye (junior high school in Ottoman), was called enlightenment in education. The newly opened schools were called 'mekatib-i iptidaiye' (iptidai mekteps) and 'usul-ü cedide mekteps (school with modern regulations)'. Those who maintained the old classical Ottoman education continued to be called "sibyan mektepleri "or" usul-i atika mektepleri". The regulations of the Maarif supervision in primary education hardly affected these schools, and the teachers and administrations of these schools tried to maintain their own traditional rules. For this reason, there was a hard struggle between the old and new methods of teaching and institutions. This conflict and the confusion of different practices lasted this way until the period of Republic.

In this respect, our historian teacher Prof. Dr. Vahdettin Engin, in his book 'Sultan of A Period: Abdulhamid II', gives us an idea of the approach of the period with the information transferred from the Ottoman archive of the Prime Ministry. In his work, V. Engin describes as follows:

'As you know, in the past, a parent who sent their child to school, saying, 'the flesh is yours, the bone is mine,' handed the child to the teacher. Therefore, it was not surprising that students in schools were beaten by their teachers. But in this example, we will see that during the reign of Sultan Hamid, the violence of the student in the school was not approved by the state at all. The issue is this: Kamil Efendi's mother, one of the students of the Mekteb-i Harbiye (Military School), went to the Üsküdar Mutasarrıflığı (the Mayor of Uskudar) on 12 May 1880 and filed a complaint. According to this, Lieutenant Colonel Kamil Bey, one of the teachers of the Mekteb-i Harbiye, gave the student, Kamil who was giggling during the class, a few slaps during the lesson. Seven or eight days later, the student who was beaten died. The student's

mother says her son died because of the slaps he took and wants an investigation to be carried out.

An established board of inquiry investigates the matter. The beating is true. On Monday, March 31 after this incident, student Kamil was not able to make any complaints, at the end of the week, like other students, he went home on leave and returned to school on Friday. Kamil fell ill on Saturday and was admitted to the hospital and sent home at the request of a relative. A few days later, Kamil lost his life.

The student's mother suggests that her son died because of the slap he received. At this stage, the mother's complaint was taken into consideration, and doctors performed an autopsy on the body and determined that the death was not caused by a beating but by typhoid disease. In this way, it was revealed that the teacher was not responsible for the death. But the case is not closed here. Since the matter has been transferred to the court custody and Kamil Bey has accepted the beating blames, he will be given the necessary punishment. But the punishment given to the teacher is not limited to this, his duty at the school is terminated. The rationale that went into making this is very important and should be an example not only for that period but for every period. Legislative intention was: "the essential task of teachers is, of course, with a sweet tone, with a soft attitude and a smiling face, teaches the students. If there are those who commit acts against discipline, what the teacher will do is reporting the situation to the administration. It is against the rules to beat or insult a student in class or anywhere else. He was therefore dismissed." Of course, the fact that such a development has occurred does not require a provision in the form of a beating incident never occurred again during this period. But this example shows that the beating of children in schools during the reign of Sultan Hamid was not approved by the state.'

Prof. Dr. İlber Ortaylı is of the opinion that the falaka (falagna) in the sibyan schools (elementary school) of the classical period were unfair to these institutions. The proof for this is the memoirs of the Protestant Pastor Salomon Schweigger about sibyan schools, who came to our country to visit in 1578. From his pen, the sibyan schools of Istanbul are depicted as follows: '(the children of Constantinople about the school and the customs in them) boys are educated and taught to read and write in the schools established as the first grade. There are many of these in the city of Constantinople as well as in other cities. Here anyone who wants to be a school teacher teaches. Regular school buildings are not reserved for this work. On the contrary, that's the school where the teacher's house is. Rich people have special teachers for their children in their homes. The education of Turkish children; children are not held under harsh discipline and fear as in the Germans and not beaten with sticks and whips. In fact, they punish children, but it is done with care, and they are patient with them. Thus, the students take part in their teachers' lives as a kind and respectful youth. When they beat children, they put the child down and beat him with a stick, but they do not use whips and maim him like Christians do.'

As can be seen here, according to the cite of Ortaylı, against the falaka in Ottoman sibyan schools, there were much harsher practices in the educational institutions in Europe at that time.

4-THE PERIOD OF THE REPUBLIC

The most radical changes in this subject took place in the Republican period after the innovations and developments that can be considered as enlightenment in education during the reign of Abdulhamid II. The most important law related to education after the establishment of the Republic was the "Law of Tawhid-i Tedrisat", i.e. the Law of the Union of Education, which was enacted in 1924.

Since Tanzimat, the traditional and modern duality in education has been demanded to end here. All schools are affiliated to the Ministry of Education. A charter for the supervision of foreign schools was drawn up, giving under the control of the government.

Mustafa Kemal emphasized that education will be reconsidered depending on the needs of the day. In this direction, the Latin alphabet is adopted first and an educational mobilization is initiated. It was thought that the new staff of teachers would change the destiny of Anatolia. However, according to that time period's conditions, the number of teachers was small and it was important to train qualified teachers to serve in modern educational institutions as soon as possible. Hasan Ali Yücel stated this system problem as follows in the first Maarif Council organized in 1939:

"I would like to draw your attention to one important point. In my opinion, in order to be a complete and perfect extension of the entire education organization, each department needs to be processed in a related and interrelated manner. I consider the issue of harmony is one of our main cases in our education system." (Yücel,1993: p.19)

Yücel emphasizes the need for a well-functioning education organization by explaining that the education organization does not show a system characteristic. According to him, every business is based on an organization. The resolution of the Maarif (Education) issue is also an organization issue. In order for things to be resolved, a normal functioning organization from the central organization to the villages is needed. (Yücel, 1993: p.27)

After Hasan Ali Yücel became Minister of Education (1938), The Village Institutes project was implemented and with this project, great goals in education were aimed. The expansion of Primary Education Project, which lasted from the early years of the Republic until the day he became minister, was planned to be solved in 15 years with the Village Institutes.(Yücel.1993, p.165)

All these conditions have made the problem of primary education in Turkey a problem of village education since the beginning of the Republic and have revealed that it is necessary to address primary education together with teacher training. Hasan Ali Yücel, who set out to solve this problem: Ismail Hakkı Tonguç was his companion in these projects. Tonguç, one of the teachers of the Gazi Institute of Education, devoted his life to education and teaching and translated the books of German educational scientists into Turkish, and was a researcher and practitioner of the methods that pedagogues would call 'in-service training' years later. One of the largest educational projects of the Republic, The Village Institutes were asked about the whole order and rules. Tonguç, who was General Director of Primary Education between 1936 and 1946, says that Madrasas have now lost their functionality and that the opening of modern schools is very important as follows:

"The army cannot protect the Empire's borders and existence, the Navy lies in the Golden Horn in a paralyzed state that can't get out of Istanbul; the Madrasa, the propagator of Islamic culture, was completely unaware of these events, working in a state that closed its doors to life, sending its students into schools and into the public by equipping them with religious information that had become obsolete, stale, had no vital value, which was covered in superstitions, and had advised children and adults to bow to fate in the face of danger"(Tonguç, 1998. p. 101)

Let's look at an example given by Can Dündar about the approach to the student and violence-punishment practices in that time. 'In all the institutes, Saturday was devoted to criticism. On that day, teachers and principals of the whole school would meet with the students who make an assessment of the previous week, criticizes the wrong practices. The subject of these days of criticism could be janitors who did not do good cleaning for one week, cooks who neglected their duties for another week or teachers who skipped the lesson. Ismail Hakkı

Tonguç was the commander of the headquarters established in Hasan Ali Yücel's Ministry of National Education. Tonguç was also involved with 21 institutes separately, often going and supervising them. He explained how to manage the institutes, how to solve the problems encountered, with circulars he sent to all the institutes. One of these circulars, even today, qualifies as a sign. (Narrator: Apaydın, Çifteler Village Institute student)

“He says at the beginning of the circular, ‘this will be read in the board of all teachers and students. Everyone will listen to this. There he says, ‘no teacher can raise a hand to any student. He can't say bad things. He can't swear. He can't take a beating. If he does what I say, the student has the right to respond in the same way.’ (Dündar:2000: 41)

When the decisions of the Education Congress and the minutes of the Board meeting of the Republican period are examined, it is seen that the approach of the modern Turkish education system formed under the leadership of Atatürk has progressed in line with the right to equal education by centering on the rights of the child. When we look at the example of village institutes, which we have quoted from first hand sources and witnesses, it is understood that education practices such as provincial centers, which are set out to promote the right to quality and equal education and to increase literacy, are also aimed at raising productive children who are free thinkers, who know their rights and can defend themselves. In this context, it is clear that the Republic is an important step in the implementation of children's rights in education, not in written texts.

5. CONCLUSION:

In the last hundred years of the Ottoman Empire, as a requirement of the modern education system, new and modern schools started to be opened and rights-based regulations were prepared regarding discipline and punishment in education. However, in spite of these regulations and regulations, there are differences in applications. Although practices differed according to some regions and schools, traditional madrasah education practices continued in general. This contrast between rules and practices and arbitrariness continued in this way until the Republic. When we look at the memoirs and autobiographies examined, it seems that they are mostly unable to break away from the traditional approach of children's education and discipline. The reason for this is thought to lie in the traditionalism of the Ottoman Empire. The ‘attitude of the social structure's point of view towards preserving tradition’, which is at the root of Ottoman traditionalism, is difficult to change, especially in education and discipline. The best-known example of a community perspective is that the child is handed over to the school and the teacher in the tradition of ‘flesh is yours, bone is mine (metaphor that means; discipline the child as you wish)’, explaining this with clarity.

We cannot say that there are practices of violence (such as falaka (falanga), beatings and punishment of stick) in all of the Ottoman madrasas or ‘all’ of the Ottoman education system. However, it is impossible to say that there are no historical archival records and autobiographies. Therefore, ‘it appears that there are irregular and far from pedagogic approaches to child education in the education system of the last century of the Ottoman Empire’, would be a more accurate determination. Over time, these practices can leave difficult scars on children's physical and emotional worlds. Towards the 20th century, these children’ rights-based regulations in education can be made possible not only by regulations but by a total system change. With the Republic, a radical change in education, implementation and law-making, modern and children's rights-based education system have been attempted.

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